“**Prabhupāda:** There is . . . the *brāhmaṇa* . . . this is *brāhmaṇa*. This formula is there: *satya śamo damas titikṣā ārjava* (BG 18.42). So you have to see whether he is possessing this quality. Or train them. Have brahminical school, what I am willing to do. That is required absolutely. There must be a class of men, perfect *brāhmaṇa*. Otherwise society will be ruined. In the Western countries there is no *brāhmaṇa*. There may be some *kṣatriyas* and *vaiśyas* only, and *śūdras*. *Brāhmaṇas* there is none. The same thing is here also now. Therefore the whole society is going down. There is no *brāhmaṇa*. What is this? This is brahminical culture. We are asking them not to be sinful; become devotee. This is brahminical culture. *Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca* (Viṣṇu Purāṇa 1.19.65). Kṛṣṇa consciousness means *go-brāhmaṇa-hitāya ca*—for the benefit of brahminical culture and cow protection. That is brahminical culture.
Jayādvaita: So to be recognized as *brāhmaṇas* . . .

Prabhupāda: Hmm?

Jayādvaita: To be recognized, our men will have to be, as you were saying yesterday, perfect gentlemen.

Prabhupāda: Yes, *brāhmaṇa* means perfect gentleman. *Brāhmaṇa* means perfect gentleman. A rogue, thief, cannot become *brāhmaṇa*. (laughs) *Brāhmaṇa* is perfect gentleman. Who feels for others, that is gentleman. Who does not feel for others, for his sense gratification, he is a rogue. A *brāhmaṇ*a, a gentleman, must feel that "Why there should be animal killing?" That is gentleman. If you are killed, you cry and you are . . . hundreds and thousands of animals you are killing on the plea that they have no soul. Lowest class, *narādhama*. They have been described as *narādhama*. So *narādhama* civilization, how he can be happy? There must be frustration.

Devotee (1): Yesterday, Śrīla Prabhupāda, four or five people stopped me while I was in a bus during the day, and they would stop me and look at me with *tilaka* and etcetera, and say, "Why have you given up your Western life and taken to this life?" (Prabhupāda laughs) They were amazed. And then I had a *Bhāgavatam*, and I'd show them your picture, and I'd show them the *Bhāgavatam* and say, "*Paraṁ dṛṣṭvā nivartate* (BG 2.59), a higher taste." And then they would appreciate. They would . . . they looked at . . . they were so impressed by your *Bhāgavatam*. They'd look at your picture, and they'd go, "Yes, yes, you are right."

Prabhupāda: Yes, in my Preface I have written that: "What is the necessity of the human society?" This is, this Kṛṣṇa consciousness, is required. It is a mistake to understand that we are trying to push on Hindu culture. Where is the Hindu culture? To become a gentleman is Hindu culture? It is for everyone.

Jayādvaita: They think that their paraphernalia makes them gentlemen. If they have a big car and a nice house, then they are gentlemen.

Prabhupāda: And he may be great rogue, that "Simply dress yourself nicely; you become gentleman."

Devotee (1): Usually materially opulent people are puffed up and mean. They're not . . .

Prabhupāda: Gentleman means that if you go to a gentleman's store, "Beware of the dog," "Beware of the revolver." This is your culture. And when you go to the airport everyone is searched out, pocket. So who is gentleman? Is that gentleman? There is no gentleman in the world. All rogues and thieves, cheaters, bluffers. Now we are creating gentlemen. Otherwise there is no gentlemen. Here is the proof. If we are gentleman, why we are being checked in the airport? Hmm? This is the proof. There is no gentlemen.

Akṣayānanda: Because they're not expecting any gentlemen.

Prabhupāda: That means there is no . . . in other words, there is no gentlemen.

Akṣayānanda: Yes. They're only expecting rogues.

Prabhupāda: Sometimes . . . in most cases they do not check me. "This is gentleman." And there is all . . . no gentlemen. And this is the test, how to test a gentleman, that one who is not surrendered to Kṛṣṇa. Or one who is surrendered to Kṛṣṇa, he is gentleman. Kṛṣṇa says that,

> *na māṁ duṣkṛtino mūḍhāḥ*
> *prapadyante narādhamāḥ*
> *māyayāpahṛta-jñānā*
> *āsuraṁ bhāvam āśritāḥ*
> (BG 7.15)

So anyone who has not surrendered to Kṛṣṇa, he is not gentleman. *Bās*. That is the test. He is not a gentleman.

”--- https://vanisource.org/wiki/760409_-_Morning_Walk_-_Vrndavana?hl=perfect|gentleman

“So Śukadeva Gosvāmī is explaining how to become perfect gentleman. That is culture. If we do not accept education, culture, then where is the difference between a man and dog? There is no difference. So the Vedic civilization means everything under rules and regulation. That is Vedic civilization. Animal cannot be brought under rules and regulations. That is not possible. Therefore that is the speciality of human society, that the more one society follows the rules and regulation, he is to be considered civilized. Just like throughout the whole history there are civilization, *Āryan* civilization, *Āryan* and non-*Āryan*. What is the difference? *Āryan* means progress. One who is progressing towards the perfection of life, they are called *Āryans*, and those who are degrading towards animal propensity, they are non-*Āryans*. This is the difference. *Āryan* culture.

So Kṛṣṇa, when found Arjuna, that he was in the battlefield and Kṛṣṇa Himself is guiding him and becoming the chariot driver, and He saw that "Arjuna is declining fight?" He became surprised. So He chastised him, *kutas te kaśmalam idaṁ viṣame samupasthitam anārya-juṣṭam* (BG 2.2). *Āryan*, *ārya*, *ārya*. "So this is not for a gentleman, business. You are behaving like non-*Āryans*." Non-*Āryan*. So this is the difference between culture and nonculture, that . . . there is a Bengali proverb that one girl was to dance on the stage. So in Indian civilization the girls or the woman, they cover their head with, from superiors. So *nachte boshe ghumtano*. She has gone to dance on the stage, and she is pulling on the veil. "Now, where is the opportunity of here to become a household wife? You have come to dance." So similarly, Arjuna was chastised, that "You have come to fight, and now you are becoming very nonviolent, atheist . . . er, theist. What is . . .? So this is *anārya*. You have to do your duty in proper place." That is *Āryanism*. That is *ārya*. *Ārya-samāj* means one who knows his duty, how to do it in proper time. So *kṣatriya*, his duty is to fight, to defend from the hands of the enemy. So he was declining to fight, so He chastised him, "Non-*Āryans*. You are not *Āryan*."

So here Śukadeva Gosvāmī says, "My dear king, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses towards liberation from material contamination." This is the translation of the . . . *nāśnataḥ pathyam*. *Pathyam*. *Pathyam* means good foodstuff, not "Anything I can eat." That is the business of the hogs and dogs. Just like hogs have no discrimination. Anything, up to stool you give him, it will eat. That is not human civilization.

”--- https://vanisource.org/wiki/760513_-_Lecture_SB_06.01.12_-_Honolulu?hl=perfect|gentleman

Isopanisaid Mantra Ten

anyad evāhur vidyayā-
nyad āhur avidyayā
iti śuśruma dhīrāṇāṁ
ye nas tad vicacakṣire

SYNONYMS

anyat—different; *eva*—certainly; *āhuḥ*—said; *vid-yayā*—by culture of knowledge; *anyat*—different; *āhuḥ*—said; *avidyayā*—by culture of nescience; *iti*—thus; *śuśruma*—I heard; *dhīrāṇām*—from the sober; *ye*—who; *naḥ*—to us; *tat*—that; *vicacakṣire*—explained.

TRANSLATION

The wise have explained that one result is derived from the culture of knowledge and that a different result is obtained from the culture of nescience.

PURPORT

As advised in Chapter Thirteen of the *Bhagavad-gītā (13.8-12)*, one should culture knowledge in the following way:

1. One should become a perfect gentleman and learn to give proper respect to others.
2. One should not pose himself as a religionist simply for name and fame.
3. One should not become a source of anxiety to others by the actions of his body, by the thoughts of his mind, or by his words.
4. One should learn forbearance even in the face of provocation from others.
5. One should learn to avoid duplicity in his dealings with others.
6. One should search out a bona fide spiritual master who can lead him gradually to the stage of spiritual realization, and one must submit himself to such a spiritual master, render him service and ask relevant questions.
7. In order to approach the platform of self-realization, one must follow the regulative principles enjoined in the revealed scriptures.
8. One must be fixed in the tenets of the revealed scriptures.
9. One should completely refrain from practices which are detrimental to the interest of self-realization.
10. One should not accept more than he requires for the maintenance of the body.
11. One should not falsely identify himself with the gross material body, nor should one consider those who are related to his body to be his own.
12. One should always remember that as long as he has a material body he must face the miseries of repeated birth, old age, disease and death. There is no use in making plans to get rid of these miseries of the material body. The best course is to find out the means by which one may regain his spiritual identity.
13. One should not be attached to more than the necessities of life required for spiritual advancement.

"So here Nṛsiṁha-deva addressing, prahlādo bhadra, perfect gentleman. In India it is called bhadraloka. Bhadra means a perfect gentleman, bhadraloka. That is the general etiquette, to address somebody as bhadraloka. Especially in Bengal it is very common word, bhadra. And the other parts also. So bhadra means perfect gentleman. Just see, Prahlāda was perfect gentleman.

A devotee is perfect gentleman. Why? Because he has developed all good qualities. That is bhadra. A devotee cannot be abhadra. He must be bhadra. That is perfection. Therefore a devotee is never rude to anyone. When Rūpa Gosvāmī was here, some very learned scholar came to talk with him śāstrārtha, talking on śāstra. So when he approached Rūpa Gosvāmī, he asked that "I want to talk with you about śāstra." And he said, "I am not a very learned man. How can I talk with you? You are so learned." So he said, "If you think that you are not learned, then you give me in writing that 'I am not learned.' " So he immediately gave him: "All right, take it. I am not learned." (laughs) So when he was going away with that chit, that "He is the most learned scholar, and Rūpa Gosvāmī's defeated," then Jīva Gosvāmī was standing outside. He said, "What is that paper?" "No, your uncle has written frankly that he is not learned. I am learned." "All right, talk with me." Then he defeated him. (laughter)

So sometimes devotees are so gentle. If such foolish person comes to talk, unnecessarily waste of time, "All right, you take in writing that I am not a learned. Go away." You see? This is another bhadra. Instead of wasting time with a rascal, better give him a paper: "Go away, sir." (laughter) And therefore Lord Śiva is called Āśutoṣa. So many demons go to bother him: "Give me this. Give me that." And his name is Āśutoṣa. He gives him immediately: "All right, you take it. Go away. Don't bother." (laughter) Therefore his name is Āśutoṣa."--- https://vanisource.org/wiki/760407_-Lecture_SB_07.09.52-_Vrndavana?hl=perfect|gentleman

"So unless one becomes a perfect devotee, he cannot become a bhadra, gentleman. That is not possible. Narādhamāḥ, Kṛṣṇa says. Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ (BG 7.15). Unless one is devotee, he is a duskrtina, most sinful man, narādhamāḥ, and the lowest of the human being. These are the qualification. So one has to become devotee. If you want to become bhadra, gentleman, you must take to Kṛṣṇa consciousness. Otherwise it is not possible. Otherwise it is not possible. You are not Kṛṣṇa conscious, at the same time gentleman—that is a false thing, pretender.

A bhadra . . . here it is said, bhadra. Prahlāda bhadra bhadram te (SB 7.9.52). Bhadram te. And when you become bhadra, gentle, perfect, qualified gentleman, then everything is auspicious for you. There is no inauspicity. Bhadram, everything. The bhadram . . . here Vīraraghavācārya, he explains this word, bhadram aniṣṭa-nivṛttiḥ: "no more anything inauspicious." Bhadram. Aniṣṭaṁ nivṛttiḥ iṣṭaṁ prāptis ca. Two things, that is bhadram. Very nice, Viraraghavācārya's explanation. Bhadram aniṣṭa-nivṛttir iṣṭaṁ prāptiḥ. Iṣṭam means "whatever you desire," because a bhadra, a gentleman, cannot desire anything which is bad. "--- https://vanisource.org/wiki/760407_-Lecture_SB_07.09.52-_Vrndavana?hl=perfect|gentleman

"Prabhupāda: So the Communists, they are thinking, "By changing the hand, things will improve." But they do not know that very industry is the cause of falldown. They're simply trying to change the hand. The principle should go on, industry; only the proposal is that the capitalists should give up and the workers should take it.

Devotee (2): Which way is India headed towards? The capitalists or the Communists?

Prabhupāda: India has no . . . had no such ideas. They are borrowing ideas. India's idea is self-realization. Live very simple life—brāhmaṇa, kṣatriya, vaiśya, śūdra. The brāhmaṇas, they are living simple life, becoming very learned scholar, pure character, advanced in spiritual life—one class, ideal. And kṣatriyas, they are supposed to be the king. They distribute the land on nominal taxation, and the vaiśyas utilize the land for cultivation and cow-keeping. And the śūdras, they are engaged as weaver, blacksmith, goldsmith, mean other necessities of life. In this way the whole society is simplified, and the central point is how to become advanced in Kṛṣṇa consciousness by cooperation. "--- https://vanisource.org/wiki/760409_-Morning_Walk-_Vrndavana?hl=perfect|gentleman

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